

THE
PROGRESSE
in pietie:
Taught by Frances Dil-

lingham in his parish of Wilden,
and now published for the benefit
of all good Christians.

Bernard in purific. Mariz, ser. 2.

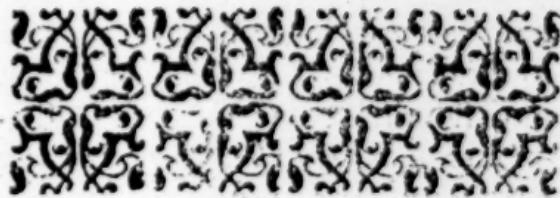
*In via vita non progredi est regredi, cum nihil ad hoc
in eodem statu permaneat.*

Not to goe forward in the way of life, is to goe
backward, seeing nothing continueth in the
same estate.



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1368:00



To the right Wor-
shipfull, wise, and vertuous Ladies, the
*Ladie Anne Fleetwood, Elizabeth
Luke, and Elizabeth Dive,*
Grace and peace.



Hen I consider fyrst
Worshipfull and ver-
tuous Ladies.) the
meanes that GOD
hath ginen vs wher-
by we may proceede
in pietie and godli-
nes of life, and when againe on the other
side, I consider the little pietie that is a-
mongst men, I cannot sufficienly bewaile
the times. That which Tullie the heathen
man said of his time, I may say of our age,
In ea tempora incidit ætas nostra ut
cum maximè florere nos oportet,

The Epistle

tunc vivere pudaret; We are fallen into those times, that when we should most flourish, then we are most ashamed to liue. For what Christian mans heart is not grieved, to heare of the oathes that abound in this Land, and of the usurpe that is practised amongst men? but howsoever the wicked swarme and abound, yet the godly must haue a care to proceede in pietie: shall Atheists strive for the deepest damnation and greatest torments in hell, shall they strive to sinne most damnable, and shall not the children of God strive to proceede from grace to grace? Salomon in the 4. of the Prov. & 19.v. saith, That the way of the righteous shineth as the light that shineth more & more vnto the perfect day, signifying that the godly increase daily in perfection, till they come to eternall happiness. Wee are in this life viatores, trauellers: therefore we must daily travell to come neare to our iournies end, which is euerlasting life. The Schoole-men make three degrees of charitie, one of those that are beginners in religion: the second, of those that proceede in the same:

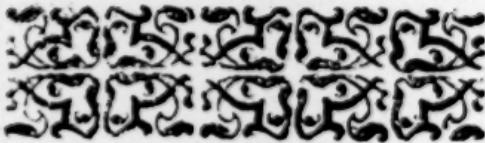
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Dedicatore.

the third, of those that are perfect: now the
truth is, we are not perfect in this life, but
must strive to perfection. Optatus spea-
keth thus, Onely Christ is perfect, care-
ri omnes semi perfecti sumus, all other of
vs are but halfe perfect. For the further-
rance of which progressio in pietate, I have
penned this briefe Treatise, delivered in
sermons in my parish: in which Treatise I
have inserted authorities, in hich then I re-
fused not for causes knowne to my selfe. And
as I have penned this briefe Treatise for
the benefit of the godly, so I dedicate the
same to your Worshps, whose chiefe care is
to stie the corruptions of the world, and to
proceede in godliness of life, as may appeare
by the carefull using of the meanes here
set downe, as I my selfe can testifie. The
Lord of his infinite goodnes graunt that in
so doing ye may contine unto your limes
ende, sic itur ad altra, that is the way to
heauen.

Lib.2.

Your Worsh.to command,
Frances Dillingham.



Revel. 22.v.11.

He that is unrighteous, let him be unrighteous still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.



T the tenth ver. of this chapter, S.Iohn is commaunded by the Angel, not to seale vp the Prophesy of this book: at the eleventh v. he inceteth with an obiectiō which men might make. The obiection is this; It may be some will abuse this Scripture to their owne destruction: S.Iohn answereth after this manner: Be it so, he that is filthe, let him be filthy, yet the righteous and holy men wil reape good

good by it, these are to be regarded, not the other. Out of which answer, we may gather how fitly the Papists may be answered. The Papist to keepe lay-men from reading the Scriptures, plead, that common people will peruerter them to their owne destruction: be it so, yet will the godly vse them to their owne saluation. But I desire to know of the Papist, whether that learned men, as *Arrius*, and others, haue not abused the holy Scriptures to their owne hurt or no? it cannot be denied, yet will they suffer learned men to read them. It is but bad logicke to dispute from the abuse of a thing to take away the lawfull vse of the same. So the Sunne, and the Moone, and other creatures may be taken away, because they haue beeene abuised to Idolatrie. To leauue the Papists, and to come to the handling of the words, two things are to be considered in them. The first is a commination or threatening, that howsoeuer the wicked encrease in haughtines, God hath

prouided answerable punishment for them: for the Euangelist doth not approoue their continuance in wickednes, but sheweth the godly that such cursed incorrigible creatures are not to be regarded, and that the godly are not to be hindered from their good course by these mens examples. The second thing to be considered, is an exhortation to continue and to encrease in righteousness, *he that is righteous, let him be righteous still.* Concerning which exhortation, I will first shew what a righteous man is: secondly I will lay downe the impediments & hinderances of continuing in righteousness: thirdly I will speake of the meanes by which a righteous man may continue and encrease in righteousness. Touching the first, he is righteous that is without fault in the common place where courts and matters of judgement are pleaded and decided. Prov. 17. v. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination*

unto the Lord. 2. He is righteous that is without sinne. 1. Tim. i. 9. 3. He is righteous that dealeth sincerely in his office: a man may be a iust Magistrate, and yet a wicked man. 4. He is righteous that giueth euery man his own. 5. He is righteous that performeth his promise. Lastly, he is righteous that walketh in all the cominaundements of God, though not perfectly. In the first and last signification the word may be taken here: for it may either signifie him that is righteous before the iudgement seate of God, by the imputed righteousness of Iesus Christ, or els it may note him that is sanctified. Thus hauing declared the signification of the word *righteous*, I am now to answer the Papist, who gathereth out of this place, That a man may increase in iustice and righteousness, and so all men are not equally iust. Touching which collection, I answer, that man doth and may increase in iustice, which is sanctification, but in Christ his iustice, which is perfect,

men

men cannot encrease: to make this plaine by an example; take two debtours, the one oweth an hundred pounds, the other twentie, the creditor forgiueth them both; they are both equally free from debt, yet not both equally thankfull: so the Lord dealeth; he forgiueth some men many sinnes, some fewer sinnes, all then are equally iust: for iustice is the forgiuenes of sinnes, Rom. 4. 6. yet are not all equally sanctified. Thus we see how all men are equally iust; in respect of Christ his perfect righteousnes imputed to them, but in respect of sanctification, all are not equally sanctified: and in this we may encrease, in the other, which must make vs righteous at the barre of Gods iudgement, we cannot encrease. Excellently speaketh Bernard, ser. 11. ad milit. *Mors morte Christi fugatur, & Christi iustitia nobis impetratur*, death is driven away by the death of Christ, and his righteousness is imputed vnto vs. This is that we must cleave vnto.

Con-

Concerning sanctification, how we may encrease in it, I am now to speak. And first of the impediments and hinderances, which are many. The first hindrance why men doe not increase in sanctification, is an opinion that they are holy enough. Thus braggeth the church of Laodicea, Revel. 3. 17. saying, *I am rich and encreased with goods, I haue neede of nothing.* So doth Ephraim, Hos. 12. 9. saying, *I am rich, I haue found me out riches in all my labours, they shall finde none iniquitie in me.* Who wil suffer himselfe to be taught, that thinketh he hath learning enough? Many might profit in knowledge but that they perswade themselves falsly and erroneously that they haue knowledge enough; so who will labour to encrease in sanctification, which perswadeth himselfe that he is sanctified enough? Well saith Seneca, cap. 7. de brevitate
Tota vita discendum est mori, & vivere ^{vita.}
Tota vita discendum est: we must all our life learne to die, & all our life learne to live. Hierome his saying is worthie

ad Ctesiph.

to be heard, *Hac hominibus sola perfe-
ctio si imperfectos se esse noverit:* this is
the onely perfection of men, if they
know them-selues to be imperfect.
Wherfore abandon this vile conceit &
opinion, that thou art holy enough.

The second hindrance of progresse
in sanctification, is an opinion that a
little will suffice, and this, as likewise
the first, are maine hinderances of san-
ctification. For who will take paines
to goe forward, when a little will suf-
fice? Many perswade themselves that
God is contented with a little, as if he
were a child that would be stilled
with an apple, or a nut, but these men
shall know, that God is a consuming
fire, and let them know, that they are
to striue with S. Paul to perfection. 3.
Phil. v. 12.

The third impediment, is the ex-
ample of other men. Some think that,
quod exemplo fit id iure fit, that which is
done by example is warrantable by
law: but they must know, that wee
must liue by Gods laye, and not by
example:

example:and indeed to compare our liues with other mens liues, and to huse by examples, is most daungerous, except they had this priuiledge, that they could not erre. Well saith *Bona-venture*, *Nullus est qui falli non possit & fallere nescit nisi deus & S. sanctus*: there is none but may be deceiued, and also deceiue, but God, and the holy Ghost.

The fourth impediment of progres in pietie, are scoffes and tauntes of the wicked men. *Jeremy* in the 20. chap. would not speake any more in the name of the Lord because the word of God was daily had in derision:but let men knowe that the heathen man could say, *qui vult esse bonus oportet eum rideri*, he that wil be a good man must ^{peculiare} be mocked and laughed at. A wicked mans tongue is but a fooles dagger, which is soone drawen, good Christian remēber this, if wicked men teach their tongues to speake euill, why shouldest not thou teach thine cares to heare euill? as these miscreants of the

W.M.S.C.H.

the world laugh at Gods children ,
so the lord will laugh them one day
to scorne, yea they shall change their
mindes and sigh for griefe of mind,
and say within themselues, this is he
whom we sometimes had in derision,
and in a parable of reproch, we fooles
thought his life madnes, and his ende
without honour, how is he counted a-
mong the children of God, and his
portion among the saints of God ?

PLK.

The fift impediment, is respect and
looking backe to the world : even
as a man cannot looke vp to hea-
uen and downe to earth at one
time with his bodily eyes, no more can
he with the eyes of his soule. Sextius a
Romane hauing resigned his dignities
betooke himselfe to the study of phy-
losophy, but when his mind could
hardly beare the difficulties , he had
well nigh cast himselfe out of a ship
into the sea : so is it with many men,
which hauing betaken them selues to
religion , looke backe againe to the
world: but let vs here consider the ex-
amples

amples of heathen men, *Fabritius divitias reiecit. Tubero se paupertate dignum iudicauit.* Fabritius cast away riches, Tubero iudged himself worthy of pouerty: and canst not thou that wilt be a christian, renounce the world? remeber this thing, that *mortale est omne mortalium*, all that mortall men haue is mortall.

The sixt hinderance is slothfulnes, Proverb. 21.29.v. The desire of the slothfull slaieth the foole: for his handes refuse to worke: many are so nice that they can take no paines in the seruice of God: they cannot traueile to here sermons, they cannot rise to serue God.

Inspiger extremos curris mercator ad Horas.

Indos,

*Per mare pauperiem fugiens per saxa,
per ignes.*

The painfull Merchant goeth to the Indies that he might eschewe pouertie, and wilt not thou take paines that thou mightest eschewe the pouerty of thy soule? Theeues rise at mids

Hierom.in 3.
Ecc.

midnight to murther men , and wilt not thou rise to sauе thy soule? *Omnes artes absq; doctore non discimus.sola pietas tam vilis est, ut non iudicent preceptore?*
We learne no art without a teacher, is only piety so vile that it needeth no master? let vs not thinke, Christian brethren , that men can goe to heauen without paines.

2.Pet.3.

The seventh impediment is satiety, *πενταυ πλεονον*, there is a satiety of all things , and surely even in religion with many: but let vs knowe,that as *divitiarum appetitus est infinitus*, the desire of riches to a naturall man in infinite,so to a spirituall man the desire of the riches of the soule is infinite : for spirituall men haue tasted the sweetnes of the seruice of God, and therfore followe it more and more. Euen as a man that hath once tasted the sweetnes of meat,desireth more of the same; so likewise when a man hath tasted the sweet food of his soule,he desireth the same more and more: *survitate scientie nihil est homini incundius*, there is nothing

thing more pleasant to man then the sweetnes of knowledge, so there is no thing more pleasant to a christian then the sweetnes of piety.

The eight hinderance, is iniury and wrong that is offered vnto Christians: an example we haue hereof in the eccllesiasticall historie of Porphyry, who as it is recorded in the tripartite history, *à quibusdam Christianis casus iram non ferens christianismū deseruit per furorem*, beeing beaten of Christians, not bearing the iniury, forsooke religiō in a fury: wherefore let men take heed how they offer iniury to any: for the nature of man is impatient of iniury, and men looke for iustice at Christians hands, or where should they looke for it? *apud Christianos ualebit iustitia aut ab eis repulsa & gratia locum ubi consilat reperire non potest*, cyther iustice should rule amongst Christians, or els being driven from them by force and fauour it cannot tell where to haue a place to rest. Many are so prophane that they care not to abuse Christians,

7 booke, 2 chap.

euen because they are Christians, and they are not afraid to say, with that apostata Julian it is your parts, *κακοτάθειν*, to suffer affliction, but let the godly remember that blessed are they if they suffer for righteousness sake, yea let them consider that the heathen man could say *quo vir melior, clarior, fortior, quo plura virtutis ornamenta iuuent eo maiores illires lassæ fūt*, the more excellent a man is, the greater afflictions he hath. To end this point, he that is not patient is afflictions will be proud in prosperitie.

The ninth hinderance is Recidivation, that is, a falling into some sin: for the godly are not so priuiledged but that they may sin hauing through infirmity committed some sin, the graces of God are wonderfully weakned in them, so that they are long before they can recouer them; it standeth them in hand therfore to be watchfull ouer their hartes. Salomon in the 4. of the Proverbs giueth this counsaile, keepe thine hart more then any thing that is kept.

kept. And as men must watch ouer their hertes, so must they also watch ouer their senses: for our senses are like vnto wanton maides, if they wander abroad they will be deflowred as Diana was: therefore Job saith 31. chap. that he had made a couenant with his eyes why then should he looke on a maide? wherefore as Bernard saith *Ieiunet auris a fabulis & rumoribus, oculus a curiosis aspectibus,* let thine eare fast from and tales, and thine eyes from curious sightes.

The tenth impediment is neglect of the meanes which God hath appointed to further our piety, it is a principle in phylosophy that *omnia nutririuntur ex eisdem ex quibus constat.* all things are nourished of the same wherof they are made: wherefore if faith be begottē by the word of God preached it must needes be nourished by the same: to neglect then the preaching of the word, reading of the same and prayer, is an exceeding impediment of pietie: the apostle in the 1.

of the Thess. 5. chap. saith, quench not the spirit, despise not the prophecie: wherfore if men will retaine the spirit of God, they must make account of preaching. Salomon also saith, Proverbs 29. where there is no vision the people decay: but he that keepeth the lawe is blessed. I beseech therefore all Christians that they would frequēt sermons; and as they must frequent sermons, so likewise must they not neglect reading and prayer: *orationi lectio, lectioni succedit oratio*, let reading succeeде praiер, and prayer reading. Excellently writeth Cyprian, *sit tibi vel oratio assidua vel lectio, nunc cum Deo loquere nunc Deus tecum*: eyther read or preach continually, sometimes talke thou with God, sometime let God talke with thee.

The eleuenth impediment is contention: if the heathen man said, that *natura & studia ad pacem trahunt*, his nature and studies did call him to peace, much more must a Christian say that his study to keepe pietie calleth him to peace: the Apostle, 1. Cor. 7.

Hic om. ad
textam.

faith, that god hath called vs in peace; wherefore let vs auoid contentions: it is not for nothing that the Apostle, 1. Tim. 2. 8. willeth all men to pray, lifting vp pure hands without wrath & contention: for how can a man pray aright in malice and contention; nay doth not his contention call him frō the seruice of God, and praier. When the cōtentious man should be seruing God and giuing almes to the poore, then must he giue fees to lawyers and be riding vp and downe to make friends to ende his suites.

The last impediment which I will recite, is violent changing and conuerstion. Some men will be conuerts, but their conuersion is so high at the first that it cannot be encreased: let these men consider that the workes of God are by degrees, he goeth not from one extremitie to an other without meanes. In nature he maketh not the sommer without a spring, nor the winter without an Autumne, so orderly doth the Lord proceede: wherfore

let men proceede by degrees in pietie. I doe not meane that men should not make hast in this holy worke: for *neicit tarda molimina spiritus sanctus*, the holy Ghost brooketh not slowbacks: but they must hasten orderly and by meanes. Thus I haue set downe the impediments and hindrances of proceeding in pietie, and haue but hastily handled them; Christians may in the selues obserue moe: but let vs all endeavour and labour to eschew and auoid these and whatsoeuer els we find in our selues. *Res ingeniosa est esse proficiensem in pietate*, it is a cunning thing to profit in pietie. Now then I will speake of the meanes by which we may profit: for as Seneca saith, 95. epift. *Quis pricipiunt ut quod oportet facias non quod mandamus, ad virtutem non producunt: non enim in facto laus est sed in eo quemadmodum fiat*: they which command a thing to be done, and not the manner how it is to be done, bring not men to vertue: for praise consisteth not in doing, but in the manner
of

of doing it. Therefore to speake briefly of the meanes by which men may proceede in pietie and sanctification, I thinke it conuenient.

The first meanes is meditation: *Lectione sine meditatione arida, meditatio sine lectione erronea, oratio sine meditatione est tepida:* Reading without meditation is barren, meditation without reading is erroneous, praier without meditation is luke-warme. Meditation is like vnto digestion, as the meate receiued profiteth not without digestion, no more doth the word of God except we meditate. The beasts that did not ruminante were vncleane, the man that doth not meditate is vnholy. Meditate then, good Christian, vpon these twelue things. First, that pleasure is momentanie, and short: secōdly, that the reward is eternall, and the punishment is eternall: thirdly, meditate that the companion of pleasure, is thought and sorrow: fourthly, that in pleasure there is losse of a greater good: fiftly, thinke that the life of man

is but a sleepe and shaddow: sixtly, thinke vpon sudden death: seuenthly, suspect repentance and impenitencie: eightly, consider the dignitie and excellencie of man: ninthly, peace of conscience: tenthly, Gods benefits: eleuenthly, the passio of Christ: twelftly, the testimonie of Martyrs, and the examples of Saints: what heart is so hard as the meditation of these things will not mollifie?

The second meanes by which we may proceede in pietie, is daily search of our waies. To this we are exhorted in the 3. of the Lament. *Let vs search our waies, and turne unto the Lord.* This search consisteth in three things: first, whether we doe things otherwise then we should doe or no: secondly, whether we doe that we should not doe or no: thirdly, whether we leaue things vndon or no which we should haue done. Pythagoras commaunded his auditours going home to repeate this verse,

τηταπέδειν, ὅπερα τί μετοί δέονται οὐκ εἰστελέσθω.
Wherin

Wherein haue I transgressed , what haue I done,what haue I left vndone? Shali heathen goe thus farre, and shall not Christians thus examine their liues ? I wil in a word name the impe-diments of this search , that they may be auoided : 1. griefe , 2. securitie , 3. worldlines , 4. fearefulnes , for many men are like vnto bankrupts , that dare not looke into their estate. 5. ig-norance . 6. pleasure.

The third meanes to proceede in pietie, is praier: pietie begetteth praier, and prayer preserueth piety; as faith causeth hope, and hope nourisheth faith; as frendship causeth benefites, and benefites nourish freindship; and as the heat of the heart begetteth the fatte about it, and the fat preserueth the heate of the heart; so doth godl-rnes beget praier, and praier furthereth godlines.

Nowe wee haue many arguments to mooue vs to prayer; First, we haue a Mediatour in heauen , Christ Iesus; *Christus, saith Ambrose.lib.5.Iacob.cap.*

*S. est os nostrum per quod patri loquimur,
oculus noster per quem patrem videmus,
dextera nostra per quam patri offerimus:*
Christ is our mouth by which we
speake to the father, he is our eye by
which we see the father, he is our
right hand by which we offervnto the
father. Secondly, the Lord commaundeth
this dutie. Thirdly, he promiseth
bountifullly to them that pray. Fourthly,
Christians haue the spirit of God,
which teacheth them to pray. Fifthly, it
is our calling to pray: for all Christians
are preistes by calling. Sixthly our ne-
cessity should mooue vs to pray. Se-
uenthly, the force of prayer which is
recorded in scripture to be wonder-
full; *Plus potest unus iustus orando quam
mille peccatores pugnando:* one righteous
man can do more by prayer, then ma-
ny sinners by fighting.

The fourth meanes to proceed in
Christian pietie is exercise of Chris-
tian duties: he that vſed his fīue
talentes, gained fīue other: so he that
vſeth his knowledge, encreaseth his
know-

knewledge: to him that hath, saith our saviour Christ, shall be givuen, and to him that hath not, shall be taken away even that which he hath. Many keepe in their giftes, as fire is kept in the flint, and doe no good with them: others let them rust with feeblenes, and so in the end by Gods iust iudgement they are deprived of them. Mark.4.

The fift meanes to proceed in pietie, is company with the godly; *am not I*, saith the prophet Dauid, *a companion of all them that keepeth commandments?* Psal.119. *Quis in solem venit colorabitur, qui unguentaria taberna refederunt loci odorem secum auferunt, & qui apudpios fuerunt traxerint aliquid necesse est, ea est vis pietatis ut non studentes solum sed & conuersantes inuitet:* He that walketh in the sun shalbe coloured with it, and they that sit in sweet shoppes, shall carrie away the sinell of the place: so they which bee amongst Christians, must needs carrie some pietie away: such is the force of piety, that it doth not only profit the students but those that conuerse with them. I maruell not then

Many Protestants are like Papists, who haue leane prayers, and fat fasts.

then though mē proceed not in piety, seeing they are companions of profane men. *Noscitur ex socio qui non noscitur ex se: he is known by his companion, that is not known by himself.*

The sixt meanes by which a man may proceede in piety, is fasting: concerning which duty, these things are to be obserued. First, that we fast from sinne, Esay. 5. 8. *Ieiunium magnum & generale*, saith Austen, tra. 17. in Ioh est abstirere ab iniquitatibus & illicitis voluptatibus facili: the great and generall fast, is to abstaine from sinne and the vnlawfull pleasures of the world. Secondly, we must not trust in fasting:

In his Christia-nus qui omnia re-percipiunt Bonos propter ab-sinuum pre-feramus.
Let not vs preferre our selues before Christians, which eate all things for our abstinence.
Prosper.

this was the proud Pharise his fault, Luk. 18. and it is the Papists likewise. Thirdly, it is better to eate daily a little, then to eate seldome, and much. *Hiero. ad Furiam. Parcus cibus & venter esurie's triduanis prefertur ieiuniis, & multo melius est quotidie parum sumere quam raro sumere: pluvia illa optima est qua sensim descendit in terram, subitus & nimis imber in praeceps arva subuerit;* A little

little meate and a hungry stomacke, is preferred before a fast of three dayes, much better is it dayly to eate little, then seldoime a great deale; the small raine doeth most good, great raine hurteth the fieldes. Fourthly, and lastly, Christians must sometimes abstaine from all food, as good Queene Ester did, and the Ninivites: if men abstaine from flesh and eat fish, they cut not off delights of the body but chāge them.

Sed à quadrupedibus abstinētes à peccatis perfruatur nō nō mali videntur refecare delectationes corporis sed malorum.
Prosp. lib. 2. de vidu. cap. 23.

The seventh meanes to proceede in piety, is a Christiā exercise of vowed concerning vowed; First, a Christian may vowed to be thankfull vnto God: as for example, if a man get the victory, he may vowed to praise God, and to bestow somwhat on the poore. Secondly, a man may vowed to put away by prayer the wrath of God: as for example, if a Christian hath offended by eating too much, knowing that the wrath of God hangeth ouer his head, for this he may vowed for a time to abstaine from all dainties. Thirdly, a christian may vowed to keepe himselfe

more

more wary: as for exāple, if he ouer-taken in offendyng with his tongue, he may lawfully vowe silence in company from idle wordes. Lastly, a Christian may vowe to stirre himselfe vp to religion, as for example, if he feele himselfe backward in giuing of almes he may vowe to giue almes to the poore. If a man feele himselfe backward in the seruice of God, he may vowe to serue God with greater alacritie. And nowe, Christian brethren, to conclude this point, marke the policie of the deuill: in poperie, he abused praier, in so much that men praied for the dead; nowe he drieuth men to Atheisme, that they will not pray for the liuing: in poperie, he abused fasting; nowe he drieuth men to neglect this dutie whollie: in poperie, he abused vowes, nowe he drieuth men to be carlesse in vowing: but the godly must remember to practise prayer, fasting, & vowing.

The eight and last meanes to proceede in pietie, is the frequent vse of
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the meanes that God hath appointed; as the word preached, and the use of the Sacraments: howe should he liue that neyther eateth or drinketh? howe should he liue spiritually that neuer heareth sermons? and as he that eateth little and seldome, hath vsually but a spare and leane body; so they that heare sermons little and seldome, haue lean soules. Not to vse the means that God hath appointed, is to tempt God. Is it not strange that men should thinke to flie without wings; is it not strange to thinke that men can flie vp to heauen without the wings of faith, which is begotten by the word of God preached, and nourished by the same? By hearing sermons a Christian is reprooued, comforted, instructed, & exceedingly built vp in Christ. *Habet latentis aliquid energeias viua vox*, faith a father. *unde Aeschines cum Rhodi exultaret & legeretur illa Demosthenis oratio qua aduersus eum habuerat mirantibus cunctis atq; laudantibus quid si ipsam' audiatis bestiam sua verba resonantem? inquit,*

quit, ergo visa vox in aures discipuli
transfusa fortius sonat. A liuing voice hath
some secret force in it: therefore when
Aeschines was banished at Rhodes, &
Demosthenes his oration was read, all
men approouing and merueiling at
it, what, saith he, if you had heard the
best vttering these things? therefore a
liuely voice hath greater force; so the
liuely voice of preaching, hath greater
force, then the word read. And thus I
haue briefly finished both the impedi-
ments of the progresse in piety, & the
means to proceede in the same: I might
haue enlarged this thing, and so haue
made a iust volume, but giue a wise
but an occasion of wisedome, and he
wil be more wise. The Lord of his in-
finite goodnes and mercy, graunt that
we may carefully eschew the hinderā-
ces and impediments of so holy a
worke, and diligently vse the meanes
to proceede in the same, in so doing
without all peradventure we shall be
heires of euerlasting life.

FINIS.

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